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INTERNATIONAL BIBLE STUDY.

June 24th, 1883.——Isaiah X[illegible]
For Comment see last *Guardian*.
July 1st 1883.——Acts IX. 9-25.

The persecution at Jerusalem drove the Christians of that place into the districts. Scattered through the length and breadth of the land, wherever they went they made known the glad tidings of the resurrection of Jesus from the dead, God's great testimony to the fact that salvation is through faith in the crucified One. Philip, calling to mind perhaps that Jesus had lingered there some days and revealed himself to many there as the Messiah, went to Samaria and preached Christ unto them. His ministry was attested by manifest miracles wrought in the eyes of men; they saw the palsied restored in a moment to soundness, and possessed persons freed at once from tormenting spirits. The Gospel thus confirmed, they with one accord embraced, and the consequence was that there was joy in that city. These Samaritans were great heretics, rejecting a large part of the oracles of God, and more in conformity with the heathen than with the Jews, but they gave the Gospel a more cordial welcome than the Jews did. They were more readily convinced of sin than the Jews were, who prided themselves on being the elect of God.

There was a person there named Simon, who had obtained great influence over the people by persuading them that he had power over the unseen world. It was a case in which a man had succeeded by mere trickery and deception in making the people believe that a divine power accompanied him. If he had taken up from the first a position of antagonism to the apostles, Philip would perhaps have found it difficult to convince the people that he was God's ambassador. But happily he did not. He saw the miracles and knew at once that the hand of God was with the evengelist. He made an open profession of his faith in Jesus as the Christ, by baptism, and became the constant companion of Philip, beholding with unceasing wonder the miracles wrought. The apostles hearing that Samaria had received the word of God, sent Peter and John thither that they might complete the work. As yet the Holy Spirit had fallen upon none of the converts there. No man can call Jesus Lord without the Holy Spirit; and we know that the Holy Spirit taught the apostles some things before the outpouring of the Day of Pentecost. Is it not so with a large part of the church at the present day? living according to the ante-pentecostal privileges rather than according to those opened up to believers on that day. Peter and John showed the believers their privileges, prayed for them, laid their hands upom them, and the Spirit of God came upon them enabling them to speak with tongues, to prophesy, and when the occasion demanded it, to perform miracles of healing.

Simon of Samaria soon showed that his faith was not of the kind that unites with Christ. He thought it would be a great thing to be like an apostle, having power to bestow the gift of the Holy Spirit, and knew so little of the character of Christ and of his disciples and of his service, that he fancied that he might purchase from them by money this privilege. Very likely he began by proposing that they should designate him for the chief place in the church of Samaria, with apostolic functions. Finding that they hesitated to accede to his proposition, he thought to remove what difficulty might be remaining by offering them money. What an utter misconception of the religion of Christ and of the sort of stuff the apostles were made of? What was his money to them? Had Christ become bankrupt that they were in need of the money earned by this sorcerer through necromantic practices? Alas! that this incident should have ceased in the after history of the so-called church to be unique. Many of the self-styled descendents of Peter have made a bazar of the church, selling all manner of priestly functions for money, and putting a price on the very grace of God professedly ministered by them. Peter was moved to indignation by this offer, and said, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; thy character is made manifest. I perceive that thou art in the gall of bitterness and bond of iniquity. It was evident that Simon knew nothing of the faith which unites a man to Jesus. He is urged to repent of his wickedness and wait upon the Lord in earnest prayer for the forgiveness of his sins. Greatly alarmed and fearing the judgment of God, Simon entreats the apostles to pray for him that the wrath of God might not come upon him. After this they returned to Jerusalem preaching the Gospel in the interjacent villages.

WEEKLY REVIEW.

—Some words that fell from the lips of the new Archbishop of Canterbury the other day have given rise to a good deal of comment, some of it favourable and some unfavourable. The primate said that the events of the last few months seemed like a dream to him, and added that he could not convey to his audience "an adequate description of his feelings now that he found himself seated in the chair of *the Martyred Laud*. It had been to him a great happiness to be associated with Archbishop Tait, and it was his ambition to worthily follow in his footsteps." The *Church Times* is much pleased with the reference to 'the martyred Laud;' the *Spectator* thinks it seriously objectionable; the *Record* does not see how "the misfortunes and tragic end of Laud can turn a misguided, obstinate, mischievous man into a martyr and a model." Laud's story is just an illustration of the truth that they who trample on others shall themselves be trampled on. Laud's memory is inseparable from the Star-Chamber and the worst forms of tyranny. We sincerely hope that Dr. Benson is no admirer of the man who sought to bring about a uniformity of the modes of worship in Great Britain and Ireland by means of force, who sought to roll back the tide of the Reformation, to destroy the freedom of the press, and who gave thanks to God when the excellent Dr. Leighton had his ears cut off, his nose slit, his face branded, his body scourged, and was made in that state to stand in the public pillory.

—The Gen. Assembly of the Church of Scotland, that also of the Free Church, met May 25th in Edinburgh. Petitions signed by 74,000 persons against the use of instrumental music, were presented to the Free General Assembly. In the established body the Committee on Bills refused to transmit such petitions. Dr. Horatius Bonar, Moderator, of the Free G. A. spoke on the first forty years' work of the Church. Our Free Church brethren may as well give way, first as last, on this point of instrumental music. What would they say to a proposition to exclude from their Psalmody all references to the use of instrumental music in the worship of God?

—We received by the Mail, Monday morning last, the 18th, papers dated the 24th May printed in New York. This would give a transit of 24½ days, or, allowing for longitude 24 days. However the papers were posted on the 22nd of May, it being the custom to dispatch copies for distant points before the nominal day of publication. Even with this deduction the time of transit is remarkably brief.

—The millionaires receive a great deal of attention in these days. Lately the *Spectator* had a long article telling all about rich men who died in England during the last ten years. So many had died worth a million stg., so many worth half a million, so many worth a quarter of a million. One had died worth nearly three millions. To lose three millions in a moment of time, seems a great catastrophe to the people that survive; but it is so with every rich man; the amount that he has accumulated is the amount that he is to lose in some coming moment, a moment which may be to-night or to-morrow. There is then this question for the rich men: Can I afford to lose all this money? In America many enormous fortunes have been accumulated in the last third of a century. Every successful man stimulates the appetite for money in a thousand others. Very seldom does it occur that this great wealth is accompanied by the wisdom without which it can only be a curse to the possessor and to others. The late Wm.

E. Dodge seems to have been one of these exceptional men who along with their wealth have wisdom to recognize the facts of the case, specially that they are stewards and must give an account to the Lord of the way in which they have used the silver and the gold belonging to him. Mr. Stone was a well-known railroad-contractor and capitalist living in Cleveland, Ohio, who had done some good with his money, though it is not always easy to say how far in endowing large public institutions, the donor is influenced by a desire to connect his name with such visible and enduring monuments. Well, this gentleman recently sustained losses to the extent of a quarter of a million stg. and was so depressed and humiliated by it that he blew out his brains. He was still possessed of a million and a quarter stg. after all his losses. But this did not seem to him worth living for, as indeed it is not, but much less is a quarter of a million worth dying for. All kinds of evil spring from love of money, or, to call it by its proper name, cupidity; many forms of evil, physical and moral, to those who have the craving without the money, and many to those who have the craving with the money. This poor man lost one sixth of his possessions, and then threw away the other five-sixths, out of vexation. Nay he threw away something more valuable than all the gold and silver of the universe. Well for him if he had never succeeded in raising himself above the condition of a common day-labourer.—Another story that comes from America is that another millionaire, about starting on a visit to Europe, takes with him a million of dollars to pay the expenses of his journey.

—After all, the only rich man is he who cannot be made poorer by pecuniary losses and who has a peace of mind and a contentedness that no vicissitudes can affect, and in whose heart the love of God is unceasingly shed abroad. But for one that seeks this kind of wealth, how many are seeking the mock wealth that the papers so complacently tabulate?

—Our readers will peruse with astonishment Miss Florence Nightingale's philippic against the Bengal Zemindars, as reported in the *Bombay Gazette*, and reproduced in our Epitome. We need not talk about Turkish misrule if such things can go on in British India, unheeded, from generation to generation.

—Dr. W. Ballantine of the Am. Marathi Mission, left a few days ago for America. The son of the well-known missionary of that name and born in this country, he pursued his studies in America and returned to India in April, 1875 and has been chiefly stationed in Rahoori. He will be greatly missed in the American Mission, specially by those to whom he has been ministering both medically and spiritually. We trust he may be enabled to return to this country, before very long. We find it mentioned in the *Dnyanodaya* that for some years Dr. Ballantine has relieved the Am. Board of the expense of supporting him, having found the means of supporting himself.

—A great sensation has naturally been created in Bombay society by the sudden and awful death of Surgeon-Major Cody. The circumstances are not unlike those that caused the death of Capt. Henry, Supdt. P. and O. Co., a few years ago. Dr. Cody was driving down from Malabar Hill to the Gokuldas Tejpal Hospital, about 7-30 a. m. on Wednesday. The horses were young Arabs, lately broken in, and they took alarm at the steamroller in Queen's Road, and when lashed for it became unmanageable. Dr. Cody was thrown out and falling on his head was taken up in an unconscious state by a Parsee gentleman and conveyed to the house of the latter close to the place where the accident had occurred. Many doctors were speedily in attendance, but there was a fracture of the base of the brain, and Dr. Cody died on the following day. How impressively do such occurrences admonish us all of the necessity of being ever ready for the last great change, for no man can tell when it may come, from what quarter or in what fashion. Some of our readers may have read the little story entitled, "How it strikes a stranger," in which a celestial being is represented as having obtained permission to visit this earth on condition that he should take upon him the liabilities of human nature. All is most pleasant until he sees a passing funeral and discovers that there is such a thing as death. At once all joy forsakes him, one thought possesses him, viz. how to secure eternal life and be prepared for the dread change. How strange that so many who are daily and hourly marching toward this great enemy should be unconcerned as to the scenes to which it will introduce them.

—We submit a financial statement regarding Gospel Hall, Picket Road, which was opened at the beginning of April. Received Rs. 258-2-0, (including nett proceeds of Song Seevice, Rs. 83-10-0.) Expenses in April and May, Rs. 253-10-6. The regular monthly expenses will be about Rs. 75 or 80 a month. The attendance continues very good. There have been meetings every night without exception. So far, the rains are not found to diminish the attendance, except when there is a heavy downpour. The average attendance is perhaps somewhat over 100. A later hour being found more convenient for our Native friends, the meetings now begin at 8-30 p. m.

—The "*Joyful News*" is a home paper got up somewhat in the style of the *War-Cry* and published at a half-penny. It is edited by the Rev. Thos. Champness. It contains a good deal of interesting revival matter.

NOTICES OF BOOKS AND REPORTS.

"The Bible: its Revelation, Inspiration and Evidence." By the Rev. John Robson, D. D. We resume our notice of this book. Dr. Robson, speaking of the revelation given at Sinai, says:

"We have no reason to suppose that divinely enunciated principles would make their way any more speedily or after any other fashion, than humanly enunciated principles, or that divinely imposed laws would find a readier acceptance than other laws."

The truth here stated is one that some of our modern critics have failed to observe. Having found no intimations that in certain ages certain laws were obeyed, they have leaped to the conclusion that those laws had not then been promulgated and must be of posterior origin. If mankind generally were characterized by great devotion to the will of the divine lawgiver, such an inference might be accepted. As well however might one say that the unity, eternal power and Godhead of the Creator are not revealed in nature because men are every where found to be prone to idolatry and polytheism. In the present century, Christians realize their obligations to make known the Gospel to every creature, and a superficial observer might suppose that a law to this effect had only lately been promulgated. Men had a right to expect that God would not leave them without a revelation of his will concerning them, how they should conduct themselves towards him and towards each other. But [redacted]evelation would not take away [redacted]om of action and the whole history of mankind shows that men prefer their own will to that of the Creator, and will not do the things that they find inconvenient. The laws which God gave to the Jews could only be kept by a people having faith towards God. For instance, the law of tithes, the Sabbatic year, the Jubilee, &c. &c., laws which for their observance required a very positive faith in God. In the New Testament there is a law requiring every disciple of Christ to forsake all that he hath, take up his cross and follow Christ; but they who have the requisite faith for this are but a small fraction of those who are called Christians. It was not otherwise among the Jews. In the days of Elijah there were 7000 only that had not bowed the knee to Baal, and the prophet was under the impression that there was none beside himself. Some of the laws given to the Jews required the concerted action of the entire people for their observance, and not having this, they were simply disregarded and forgotten. But even then they accomplished an important part in the divine economy; for they constituted a test by which the people were judged. In fact, the Old Testament, as a whole, had this character. It was a ministration of condemnation; making evident the ungodliness and self-will and unfaithfulness of the people. Dr. Robson happily remarks:

"It is in the final triumph of the principles that their divine origin is evidenced, and in conducting towards that triumph there will be every adaptation to the varying circumstances in which they act. It is the human not the divine factor in revelation which tends to fossilize, which is ever encrusting the creations of the Spirit with its own earthiness, till the Spirit bursts forth anew and begins a fresh work."

While refusing to accept Dr. Robertson Smith's heroic treatment of the earlier portions of the Bible we are not sure that Dr. Robson has not yielded some points that should be defended. Because we do not find in Deuteronomy (but once), the words "the Lord said," Dr. Robson says;

"In all the rest, Moses speaks his own words instead of giving the words of the Lord. There is no conscious objectivity in what he says, no revelation coming to his mind which he has to declare unto the people....The book of Deuteronomy shows that Revelation is to be regarded in the spirit and not in the letter, that the principles of divine legislation are to be applied intelligently to new circumstances. Yet from the very fact that such is its form it is be questioned whether it was meant to be as authoritative as the earlier legislation. We rather have here the counterpart of the position which Paul takes when he says, To the rest speak I, and not the Lord."

This principle would reduce a great deal of Scripture to an inferior position of authority. We are old-fashioned enough to believe that all scripture is given by inspiration of God and carries the divine *imprima-*

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tur with it, whatsoever the subjective state of the writer may have been, and can only admit that one part is less authoritative, when Scripture itself testifies to it. But as we have said, Dr. Robson's work is very far from homologating the new criticism and is likely to hinder thoughtful men from accepting it. Dr. Robson, for instance, finds no adequate reason for detaching the last 27 chapters of Isaiah and assigning them to a post-exilian writer.

We place among our Selections a portion of the conclusion of this masterly volume, entitled "Special Revelation of the Bible," and invite the attention of our readers to it. And we recommend our readers, especially those who are in the ministry, to procure the work. Even though they may not agree with the respected author on all points, they will find a great deal that is admirable, suggestive and fitted to be helpful.

REPORT of the Sindh Mission of the C. M. S.—Missionaries: Rev. Messrs. Bambridge and Bill, Kurrachee, and Rev. J. Redman, Hyderabad. Zenana: Miss Vette, Kurrachee. Mr. and Mrs. Sheldon are not expected back from England. Communicants at Kurrachee. 29. Baptized last year, a Hindoo and a Mahomedan at Kurrachee, and a Punjaubi Brahmin at Hyderabad. Among the deaths that of Isadas Sundaram, Mission Catechist, is particularly regretted. In the Anglo-Vernacular Mission School at Kurrachee, there are 134 pupils. Under the head of Zenana we find the following mention of one who was known and highly esteemed in Bombay.

After an illness of some months, Mrs. Ilett, our excellent Zenana woman, fell asleep in Jesus. Like Catechist Isadas, who was carried off by the same disease,—consumption, Mrs. Ilett died full of faith and love to him of whom she was ever ready to speak to the Native Women and Children among whom she so faithfully laboured.

The Boy's High School at Hyderabad is attended by 180 pupils. Almost the whole of the Bible has been translated into Sindhi and published, the Rev. G. Shirt having devoted much time to this work.

MADRAS Mission of the Free Church of Scotland. European missionaries, eight, of whom one is on furlough, one at Chingleput, one, Dr. Elder, was ordained last October, and one Mr. C. M. Smith is unordained. There is one Native missionary, Rev. P. Rajah Gopal who spent six months in England last year. The Rev, Mr. Bauboo is a licensed preacher. There is a long list of Native agents, but no synoptical statement is given. Of the Native Church, it could not be felt that they were a power for good in the city. The numbers are not given. At Nellore there is a Boys' High School with 400 pupils. There are High Schools at three other places, and there are two Middle Schools, besides Primary Schools. Altogether the pupils number 1525. Fees, Rs. 11,519. A good many boys passed at the Middle School Examination, and many matriculated. There is a Female Boarding School, and 17 other Girls' Schools, with 1761 pupils. Fees Rs. 4,263. The Govt. Grants to the Chr. College have been considerably increased. Difficulties have arisen in the Zenana work through the fact that the National Indian Association have adopted a scheme of secular instruction. The impression prevails that this Association is connected with the Govt. Education Dpt. arising from the fact that a prominent part in the management is taken by the Govt. Inspectress of Girl's Schools. In the Medical Mission 16,413 patients were treated. Evangelistic work is carried on in the Chingleput district by Rev. A. Andrew. In the Christian College, the pupils number 348. Free Ch. Institution, 985. School fees Rs. 28,137, Grants in aid, Rs. 13,663. In the Middle Sch. Examination 112 passed and in the Matriculation 58; F. E. A. 44.

"LETTER of the Bishops of the Ch. of England in India and Ceylon, to all of every race and religion therein". Marathi translation. Panch Howd's Mission Press, Poona. This letter, professedly to the world at large, seems to have been specially designed for Christians not of the Church of England, to convince them of the great superiority of that Church to others. It desiderates unity, but its conception of unity is that not uncommon one, which consists in saying, Come and stand where I stand. These bishops say:

We thankfully acknowledge the great works of love and power, which have been and are being carried on in every part of the land by bodies of Christians not of our Communion Yet we seem to perceive among these what we ourselves keenly feel—a sense of the loss which all sustain through separation. And we believe that the inheritance of Catholic truth and organization, which has come down to our times by the means of the Church of England, has come down in His Providence to our times for the good of all, and is especially fitted to meet His purposes for this land.

This has a proselytizing strain. Is this the best way to promote unity? Suppose some other body of Christians, at their annual Conference, should send forth a letter addressed to all the world, but specially designed to enlighten the members of the Ch. of England, as to the reasons for non-conformity? More than once in this Episcopal letter reference is made to the Church of England as having conserved through all the ages the framework of Apostolic organization. Surely it would have been better to point out the excellency and Scripturalness of the Church of England as she now is. For some readers will call to mind that for many ages the Church of England was a branch of the Church of Rome, persecuting to death the true people of God, and even within a few centuries, putting to death those who read the Bible in the vernacular, and that the revival of evangelical religion lately witnessed, is very much due to the earnest example and successful ministry of dissenters. *The Church Missionary Intellegencer* for May says, regarding this letter:

The claims of the Church of England are commonly based on three grounds. Two of these are frequently expressed, and that by Churchmen of a very diffirent type from the bulk of those who support the Church Missionary Society, in the words "Evangelical Truth and Apostolical Order." The third is dwelt upon rather by statesmen and public speakers and writers—Working power and practical usefulness. Now of these three the Pastoral takes one, and virtually rests the Church's whole claim upon it. And that one is "Apostolical Order." We can quite understand that there were reasons for this. Recent discussions among the Native Christians in Bengal no doubt led the Bishops to think such a statement necessary. Nevertheless, even sinking all differences of opinion respecting the way in which this particular feature of the Anglican Church should be stated, we do regret, deeply regret, that so little is said of the others. Had the loyalty of the Church to the truth of God as revealed in Holy Scripture, and the perfect agreement of its standards of doctrine with that truth, been pointed out with equal plainness—and had the evidences, now everywhere so manifest, of its living influence in promoting the Kingdom of Christ and the salvation of men been set forth—the Pastoral would have been recognized by all as likely to prove a real power for good. As it stands, it can, we fear, scarcely fail to cause in many quarters misconception of what the Church of England is, and wherein its great strength lies.

But there is another point. Is the object aimed at in the Pastoral the noblest object which the Bishops could have aimed at? We cannot but feel that if it had been written rather from the standpoint of our common Christianity, dwelling on the love of God for His wandering children, on the great redemption wrought out by that love, and on the message of that love to the world, such an appeal from the Bishops must have had great weight with thoughtful Hindus and Mohammedans, and might have stirred up many Christians, English and Native, to more zealous efforts for the evangelization of those around them. But this would have necessitated the admission that God is sending His message to India—as a matter of fact, and whether we like it or not—by others as well as by ourselves. We are all at the present time rejoicing at the wonderful growth of Christianity in India in the last ten years, as shown by the recent Decennial Statistics; but it would be both unjust and ungenerous to forget that three-fourths of the Protestant missionaries, and more than half the Protestant Native Christians, do not belong to our communion. If these non-Anglican missionaries have not "transmitted," and if these non-Anglican Native Christians have not received, what the Pastoral terms "the essential body of truth," what becomes of the boasted progress of Christianity? But if they have, then a more cordial recognition of the fact on the part of the Bishops would, we verily believe, have been more honourable to the Church of England and have tended in a far greater degree to commend her to the people of India.

On the whole we do not think that it was desirable to translate this Letter into the vernaculars. The version is a good one, with the exception that a good many words are transliterated instead of translated. In one place "Catholic" is used and then explained as meaning "primitive" which is certainly not the true meaning of the word.

A Manual of the Analysis of sentences. Compiled. This 12p. pamphlet is sold at the Aryan Tract & Book Depot, 199 Kalbadevi Road, at 1½ annas a copy. Its merit is in its brevity. The mysteries of grammar are elucidated and simplified for the beginner.

The Bombay Guardian.

SATURDAY, JUNE 23, 1883.

LIFE AND DEATH.

THERE has been some discusion in the Bombay Municipality touching the expediency of sending incurable animals to the Pinjrapole, most of the European speakers expressing the belief that it would be more merciful to kill them. A contemporary thinks there is a good deal to be said on both sides. "What choice would the bullocks make? the Pinjrapole, or the pole-axe?

Who can do more than guess?" It is evident to us that the animals, without an exception, whatever the misery they might be in, would with one consent exclaim, Any thing but death! When we have seen a creature mutilated or half crushed and have felt a compassionate impulse to put it out of pain without a moment's delay, we have invariably noticed that the animal did its utmost to escape death. Whatever the pain of living might be, there seemed to be a blessing in it which the animal did not want to lose. We suppose the explanation to be that the All-wise Creator has given to his creatures an instinct of self-preservation which is ordinarily of great value to them, leading them to adopt the most effective means of combating or eluding the various perils of their environment; and that it is under the influence of this instinct that they decline, even when diseased or injured, to escape from life. But though the poor suffering creatures might vote for Pinjrapole, it does not at all follow that in the exceptional cases supposed, it would not be better to put them to death; to take away the burden of life where it is simply a burden. He that has bestowed the instinct of self-preservation, has also ordained that there should be a vital connection between death and life, so that the death of one becomes the means of life to many others. A spider is weaving a web across a certain dark chasm near your table for the purpose of entangling a number of flies; you kill the spider and have the satisfaction of knowing, that you have given an unexpected lease of life to a large number of flies. The death of the spider means life, liberty and happiness to the flies. The scrupulous Hindoo, by refusing to arrest the spider's tide of life, becomes responsible for the lives of a multitude of innocent flies destined to become the victims of the deadly wiles of the spider. But this is not the whole account of the matter. The dead body of the spider lies unburied on the ground and if your eye should chance to fall upon it after an hour or two, you will find that it is become a banquet of life to a great number of tiny insects, for whom there would have been no *raison d'etre* if it had not been for that dead spider. Nothing is more clearly demonstrable than that death contributes to life. A few flesh-flies, finding the carcase of a horse, not only begin to feed but to breed, and in a short time there will be some thousands seeking life and joy and strength at this magnificent banquet. Life and death are simply action and reaction, flux and reflux. Take away death and you take away life. So that even from the point of view of the animal world itself, it is a serious mistake on the part of our Hindoo friends to suppose that they are showing superior kindness to the lower creation by absolute abstinence from life-taking. We believe that the same power that has bestowed the instinct of self-preservation, has implanted in many creatures the appetite that leads them to take the lives of their fellow-creatures. He has made some herbivorous, some carnivorous, and some omnivorous. A creature has a perfect right to avail itself of the life-taking power bestowed by its Creator, to the extent of its need. In man, this power has been and is greatly abused. The lower animals kill for the sake of food; but man too often kills for the sake of the pleasure of killing. The Hindoos have something to learn from Europeans in this matter, and Europeans have something to learn from the Hindoos. Europeans may learn from the Natives of this country to be more considerate of the life and well-being of the inferior animals. There is a great deal of reckless and unreasonable taking of life by sportsmen and others among Europeans. On the other hand the Hindoo scrupulousness regarding all life-taking is a mistake, and in most of those who cultivate it becomes the occasion of a great misconception concerning their own moral state. It is thought that as there is no sin like that of taking life, even the life of an insect, so there is no righteousness like that of abstaining from life-taking. Persons who are under the influence of this idea make light of the sin of breaking many undeniable commands of God, so long as they observe this supposed law concerning life-taking. They look upon themselves as monuments of righteousness and are effectually hindered from coming to the recognition of their need of salvation. They are their own Saviours. It is common enough among all men to single out some supposed duty to which they are not disinclined and keep it far beyond the actual requirement, that they may by this short and easy cut to the divine favour, escape the necessity of observing the ordinary commandments of God. This is too common among all nations. It is quite as much opposed to true ethics as open disregard of the commandments would be, and it is very subtle, leading men to think themselves models of rectitude, and to look down upon others with contempt.*

FRIENDLY WORDS TO EDUCATED NATIVES. XII.

RESULTS OF PREACHING.

THE Gospel aims to establish a kingdom characterized by righteousness, peace and joy in the Holy Ghost; to turn men from darkness to light, from the power of Satan to the power of God; in a word to redeem them from all iniquity and bring them into abiding harmony with God. These are great and sublime aims; but unless accompanied by the power to bring about these transformations, they are only calculated to cover with ridicule those that avow them.

Some may be ready to cry out at once, that no results at all proportionate to such high aims have been witnessed, and that the condition of Christendom proclaims that no such powers accompany the Gospel. Without stopping to enquire whether the state of Christendom compares unfavourably with that of other portions of the globe, we content ourselves with drawing attention to the fact that the Gospel does not propose to do men good, except so far as its conditions are complied with. The Gospel aims to recover men from the dominion of evil habits, but only with their own consent; unless they are willing to be saved from these habits, it can avail them nothing. Repentance and faith are necessary that the blessings of the Gospel may be experienced. Let there be a suitable attention to the teachings of the Bible and the conscience will be illuminated, men will condemn themselves for their past lives, and will feel their need of just such a salvation as it offers. There is not a single promise in the Bible to those who merely *profess* to be Christians, or to those who only partially submit to Christ. No man can serve two masters. Except a man forsake all that he hath, he connot be my disciple, says Christ. Conviction of sin must go before the blessings of the Gospel, and the great reason why there is such unwillingness to believe on Christ, is that men have no deep conviction of sin, and turn with aversion from every thing that would awaken this conviction. A remedy is of no avail to those who think themselves free from the disease which it professes to heal. Deliverance is not a welcome boon to those who love their captivity. There is nothing more universal in this world than pride, and it hinders men from perceiving that they are apostates from God and exposed to his wrath. They prefer to flatter themselves with the idea that they are quite as good as could reasonably be expected from men in their circumstances. Men easily perceive the sin of their fellow-men, but exercise their ingenuity in palliating their own conduct. Now the Gospel ought to have the power of convincing men of their sinfulness and of their need of salvation; and it has this power in a preeminent degree but only when due attention is given to it. No man can give prolonged attention to the truths that cluster round the cross of Christ without getting profounder views of the holiness and sovereignty and goodness of God, and without being made more deeply sensible of the odiousness of sin as committed against such a great and gracious Being. These effects have been witnessed wherever the Gospel has been faithfully preached, all over the world. Men have been awakened to a consciousness of their fallen state, have repented of their sins, and committed themselves to the saving grace of the Lord Jesus and have soon been filled with joy and peace in believing. Wherever the Gospel has been faithfully proclaimed by those who have themselves had experience of its power, such fruits have been witnessed. Men who are embittered against the truth are not in a position to recognize it, either in the New Testament or in the churches composed of Evangelical Christians. And we do not aim to convince those who are in this state of mind; we can only pray that they may be brought into a state of mind better suited to appreciate evidence. But we claim that there are almost every where communities, not always large, composed of men and women, believers in the Lord Jesus Christ, disclaiming altogether the idea of any goodness or worth of their own, or ability to keep from sin, and at the same time making it evident that they are receiving through Christ grace to bear such fruits as these; love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

(*To be continued.*)

* IN our Epitome will be found a notice of a Banyan, one of those who would think it a great sin to take the life of a flea, who immolated his entire family of eleven persons to please Guruputi!

REMINISCENCES. CCXVI.

EXTRACTS from Note-book, Bombay, 1849.

May 2nd. Luke 14: 34. Salt is good &c. There is nothing that stands in the same relation to salt, that salt does to other things. If other things lose their savour they may be seasoned with salt; but if salt lose its savour there is nothing to season it. The church is

to redeem the world from its state of corruption, but if the church be corrupt, there is nothing to restore her.—However low she may sink, she is still the best thing in the earth; there is nothing to restore her. Hence the necessity of adopting the true standard at the very outset, and adhering to it with uncompromising fidelity. Hence the necessity of taking our stand at the gates of Zion, with the language of Christ found in this chapter 26 to 33 v. Christ had an unspeakable desire to save men; but he wanted to save them so that they might be saviours of others. The light in which Christ loved to contemplate the Christian, was that of one bent on the redemption of his fellow-men. He examined "enquirers," not so much to see how they were fit for heaven, as how they were fit for earth. And this should be the main enqiery with Christians, are we fit for earth? are we showing ourselves to be fit for heaven by our salt-like influences in this world? Christ was like an enthusiastic artisan, who looks at anything to see whether it can be made an instrument for the furtherance of his favorite end.

May 5. One thing have I desired. God by the effectual working of His Spirit has so constituted my soul that one thing alone can satisfy it. Failing of that I must necessarily be the most miserable of men. That one thing is, the coming of God's kingdom. No personal blessings whatever can at all satisfy me, or alleviate the intensity of my desire. I would disdain the offer of the highest degree of happiness ever enjoyed in this world, the offer of heaven or of the felicity of an archangel, if it were to be purchased by the sacrifice of this prevailing desire.—If God does not intend to grant me my desire and make me the instrument of glorifying Zion, it would have been kinder in him to make me an obscure Christian, of secular engagements and low attainments.—Why does he put flesh and blood, dust and ashes, smoke and vanity, to such a terrible ordeal? My position is trying in the extreme; but when I am tried I shall receive the crown of life.

9th. Ez. 47. Vision of the Holy Waters.—The advent of the Holy Spirit will be first in the holy place, in the holiest Christians. From them all, it will flow out, to the portions of the church that come next in purity;—this is represented by the waters reaching to the ancles. He that is washed, needeth not save to wash his feet, but is clean every whit. Almost the whole of the evangelical church is in the condition of the Apostles before Pentecost. On that day their feet were washed, and became beautiful upon the mountains.—The waters will then reach the remoter parts of the Protestant world, holding in a much less degree to the truth, and needing a mightier operation of God's Spirit;—represented by the waters coming to the knees.—The waters next enter the papal world, the Greek, Armenian and other churches, where there is much of God's truth, but quite as much of the devil's lies. Here the waters reach to the loins. Afterwards they flow to the heathen world, where all is unmitigated darkness, and where the first rudiments of Christian truth are yet to be lodged in the heart;—represented by waters to swim in. This vision may be fulfilled in a hundred places, and with manifold difference in the details. It might be very gloriously fulfilled here in Bombay. "Every thing shall live whether the river cometh,"—this is the same as the river of life, issuing from the New Jerusalem. Ezekiel is speaking of the New Jerusalem.

There are those who say that humanity is so corrupted and effete and many times dead among the heathen, that no gospel transformation can be expected for hundreds of years. Even the power of the Holy Ghost is baffled, and can only be manifested by most laborious and lengthy processes extending through many generations. I saw some excrement this morning, or rather what had been such, but it had become one dense mass of living creatures, myriads on myriads struggling into life and freedom. It was an amazing spectacle. They had the color of the materal they were made from, it seemed as though the mass had been simply divided into millions of parts, and each of these parts organized and animated with the breath of life. A little while before a mass of offensive putridity; something utterly disgusting to our senses and our conceptions: to be greatly avoided, and kept out of sight and mind; and now, a world of living entities, each one having innumerable muscles, and a nervous system by which to control those muscles, and a marvellous digesting organ, and appetites, and senses, locomotive powers and a respiratory organ and intelligence, and a power of choice, and energy, and propensities, each one having a will of its own, a distinct individuality, a peculiar history. Omniscience knows of each one what would fill a volume, a most interesting volume. And this astonishing, transformation had been effected simply through a few rays of sunshine falling on that place. Now I say that the same power by which this new creation was produced, is sufficient to make the world a moral garden of the Lord. The Holy Ghost is as omnipotent as the Father, and is as able to overcome the difficulties of his department, as the Father those of nature. It is only through the condescension of God that difficulties exist at all. He can remove them more easily than we can think their removal.

10th. It is the privilege of Christ's ambassador to offer heaven in exchange for earth. But not merely this, he may offer men a present heaven. Men are not willing to relinquish what seems in the slightest degree a present good, for a far greater one that is remote. The interval of privation appears altogether insupportable to them. They must have something in hand immediately on relinquishing their earthly treasure. And in this respect the Gospel is adapted to the wants and condition of men. The kingdom of heaven it exhibits is a kingdom set up here. Righteousness, peace and joy in the Holy Ghost. We have an earnest here, and this earnest is according to our faith, according to the degree in which we relinquish the things of sense. How are men to get this impression that the feast, the marriage supper they are invited to, is to be partaken here, the satisfying waters to be drunk here, Christ and his all sufficiency to be found in this life? They must see it in the person of Christ's ambassador. He must himself be possessed of the heavenly treasure to share in which he is inviting others. The blessings of the Gospel are to be brought nigh in him. What we want at this day is a ministry full of the joy of the Holy Ghost, proving to all men irresistibly that Jesus Christ is in this world, in his people, a pearl of great price, a never failing fountain of life. In his presence is fullness of joy; it is our privilege to be in his presence in this world, for the whole earth is full of his glory, to those who have become new creatures through the Holy Spirit. We must be full of the joy of the Redeemer's presence. Zion is to be Eden, a paradise in the midst of men, a place of indescribable happiness. Then will all nations flow unto it and pour into it, by an attraction not to be resisted. The New Jerusalem is paradise descending from God out of heaven. The earth is to be converted by the descent of heaven into the midst of her, making her sensible of her exceeding misery, and exhibiting to her undreamt of happiness with Christ the Friend of sinners standing at the gate and saying, Ho! every one that thirsteth, come!

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Salvation in Madras.

My Dear Brother,—A wonderful work of grace has been granted us by the Lord of the harvest. In seven weeks 390 souls have come out to seek Jesus. And the work is deep as well as wide-spread. I have good reason to believe that at least two thirds of those who have thus sought Jesus, have been truly converted to God. Many of these converts have shown a depth of experience, a devotion and a zeal for Christ which cause great praise to God.

Had I time I could give you many instances of the special operations of God's Spirit. Numbers have been saved who have not come out as penitents at our meetings. One of these has just written me an account of his conversion which I know you will be glad to publish as a trophy of grace. I pray that its perusal may lead many to open their hearts to the Spirit's awakening question,—"Are you SURE"?

[We have not space in this issue for the narrative.—*Ed. G. B.*]

I beg the prayers of God's dear children in behalf of our work in this place.

Yours in Jesus,
W. J. Gladwin.

NOTICES.

Baptist Church, Bellasis Road, (opposite the Byculla Club.)
Pastor—The Rev. William Bell, M. A.
Hours of Service.
Sundays—7-30 A.M. and 6 P.M.; Wednesdays—7-30 P.M.

Received for Gospel Hall, Picket Road, from friends at Egutpoora, through Miss E. T. Rs. 10.

Missionary Prayer Meeting.

The monthly missionary prayer meeting will (D.V.) be held on Tuesday at 7-30 P.M. in Grant Road Methodist Church. All are cordially invited.

The Union monthly prayer meeting will be held in the rooms of the Y. M. C. A. Apollo Bunder on Sunday evening 24th instant at 8-30 P. M.

Epitome of News.

Saturday, June 16.

—*Jam-i-Jamshed*: It is stated that nearly 50,000 men, women, and children are employed in the spinning and weaving mills in Bombay. Now that a number of new mills are about to be started in this city, a few remarks on the condition of these operatives will not be considered out of place. They work from 5-30 in the morning to 6-30 in the afternoon, in close rooms, in the midst of deafening noise and poisonous atmosphere. When they leave the mill premises, they go to their wretched huts, which are mostly situated on the brink of malodorous gutters. The sunken features and dim lack-lustre eyes of the operatives testify to the want of regard for their health. The mill proprietors of Bombay must not wait till a Peabody turns up to revolutionise the existing disgrace. Neat and well-built chawls near the mill premises would surely pay. Such institution would prevent the poor fellows from indulging in vices. The millowners would ultimately profit by the change. The poor wretches are very easily pleased. An occasional tamasha or show would make them happy and contented with their lot. This would attract operatives from the other Presidencies.

—A correspondent of the *Bombay Samachar*, writing from Umreli in Kattywar, says that in a village situated some three miles from Umreli, a Bania named Ratansee, on the 1st instant, murdered eleven of the members of his

family, and himself afterwards committed suicide by jumping into a well. It is said that the deceased committed these murders in order to gratify his religious prejudices. A male child of about three years of age is now the only surviving member of the family. Amongst the victims were the murderer's wife, his three sons and their wives, and two daughters. The decapitated heads of the victims were placed over a *Gunpati* idol and dedicated to the god. As soon as the news of these shocking murders reached the town, the Judge and the Fouzdar proceeded to the village, and on searching the house of the deceased, found a letter stating that "no one is to blame in this matter, because we all by our own free will have dedicated our heads to the god Gunputtee." On looking at the heads, it was discovered that they had been severed from the trunks by a careful operation. Great sorrow is felt amongst the relations and acquaintances of the deceased, whose bodies have since been burnt under orders from the officials. There has also been a suspicion in the minds of the people that the family were murdered by the *kathees* of the village who were not on terms of friendship with the deceased.

—The Baroda correspondent of the *Bombay Samachar* says :—A few days ago two European soldiers, one belonging to the artillery and another to an infantry regiment, went to Hurnee, about four miles from Baroda, for the purpose of *shikarring*. One of the soldiers fired at some game, and a few shots struck the head of a woman who happened to pass by at the time. The woman was soon afterwards removed to the Baroda hospital. The artillery-man has been released on bail, but the infantry soldier is still in custody. Both the accused will be tried by a court-martial after the woman has recovered from the effects of the injuries caused by the shots.

Monday, June 18.

—The two bridges built on the railway line between Sholapur and Bijapoor have been washed away by the recent rains.

—The *Madras Mail* records the death, on Wednesday evening, of the Rev. W. Johnson, incumbent of Christ Church, Mount Road, of fatty degeneration of the heart. It appears that the reverend gentleman was leaving his compound in his carriage, when the postman brought him a letter. He was about to leave the carriage, to go into a small office that he had in the church vestry, when he suddenly staggered, and would have fallen, had not assistance been at hand. He was carried into the vestry and a in few minutes expired.

—*Bombay Gazette*, Calcutta 19: Judgment was delivered on Saturday by the Chief Justice and Mr. Justice Cunningham, in the appeal in the Idol Case against the order of Mr. Justice Norris committing the defendant Juggoonath Dass to prison for two months for contempt of court in not obeying an order of the court to restore an idol to its proper place. The Chief Justice held that the weight of evidence was in favour of the appellant, and expressed a strong conviction that the plaintiff himself, and not the appellant, had stolen the idol. He rescinded the order of Mr. Justice Norris, directing the plaintiff to pay all costs, and ordered the release of the appellant from jail immediately. Mr. Justice Cunningham concurred.

—Am. paper; An old negro woman in Pennsylvania, who was born blind, has recently received her sight by the removal of the cataract. When the bandage was first removed the patient started violently, and cried out as if with fear, and for a moment was quite nervous from the effects of the shock. For the first time in her life she looked upon the earth. The first thing she noticed was a little flock of sparrows. In relating her experience to a reporter she said that she thought they were teacups, although, strange to say, a few moments afterwards she readily distinguished a watch which was shown her. It is supposed that this recognition was owing to the fact that she heard its ticking. The blaze from a lamp excited the most lively surprise in her mind. She had no idea what it was, and when it was brought near her she wanted to pick it up. When night approached upon the day when she first used her eyes she was in a fright, fearing that she was losing the sight which she had so wonderfully found after sixty years of darkness.

—*Indian Chr. Herald*: The wave of zeal for idolatry which is now at its height, has been rising for some time past, and the *Salgram* case has brought it to a head. The Calcutta Tract Society has for the last two or three years has its attention directed to the need of republishing some of its old tracts which expose the sin of idolatry, and by a remarkable co-incidence, just as the country has gone half-mad about a stone idol, several of the old tracts on idolatry are re-appearing. Wilson's exposure of Hinduism is just reprinted. An account of Siva and an account of Durga are also obtainable. And the tracts on the Ganges, Krishna, Kali and other Hindu gods and goddesses are in the press and will soon be issued. Hence idolatry will have to bear a new bombarding all over the country, for as these publications get afresh into circulation the mass of the people will be enlightened and much will be said. Moreover besides these old tracts, a new publication at one pice a copy, entitled the Salgram Stone, is just published. It is well and attractively written and will not fail to be sold in thousands all over the country. This gives an account of the *Salgram*, its origin and its worship, and points on what becomes of it when persons want to get rid of it. The educated classes are more ignorant of idolatry than their fathers were. They do not know the gross wickedness associated with idolatry, their religious ideas are generally purer than the idolatry which they champion. Hence, when the gross evils of idolatry shall be laid open before them, as those evils have not been exposed, of late years, then the more honest minds and the more pure patriots of the educated classes, will unite with those who are striving to expel idolatry from the land.

—*Bombay Gazette*: Reuter annouonces that H. R. H. the Duke of Cannaught will take command of the Meerut Division this antumn, and will succeed General Hardinge as Commander-in-Chief of the Bombay Army next spring, The appointment of H. R. H. to the Meerut command has been expected, but the subsequent appointment to command the Bombay Army comes as a surprise. The presence of a member of the Royal Family in command of the Army of this Presidency will be grateful to the service and the public. It is significant also in another sense, inasmuch as the accompanying announcement that H. R. H. will remain for two years proves that the Presidency Armies will not be reduced to the status of army-corps for at least that period.

—*Same*: We regret to annonuce the death in England of Mr. W. Adams, late Deputy Registrar of the High Court at Bombay, of which event intelligence was received by yesterday's mail. Mr. Adams arrived home on the 23rd ultimo, and died on the 31st from abscess of the liver.

Tuesday, June 19.

—Conductor Kirkpatrick of the Commissariate, died of sunstroke at Mach, near Quetta.

—*Brahmo Public Opinion*: On Thursday last, the 12th instant, Miss Kadambini Bose, B. A., was married to our friend, Baboo Dwarkanath Ganguli. Baboo Dwarkanath is a widower, a Brahmin by caste, and age about 39. Miss Kadambini, the eldest daughter of Baboo Brojo Kishore Bose, teacher, Berhampore College, by caste a Kyestha, is aged about 22.

—A combined railway and road bridge over the Indus at Sukkur, sanctioned the other day by the Secretary of State, is to be taken in hand at once. The site selected is that known as the Hajimotu. The road channel will be crossed in one span by a bridge designed like that across the Hooghly for the East Indian Railway, on the cantilever system. The span will give a clear width of 800 feet. The construction of this bridge, both for military and commercial purposes, is of the greatest importance.

—*Times of India*: We have also learnt that it is a matter both of necessity and policy that residents of any locality who value their health should so dispose their dead as to produce the minimum of deleterious emanation. Here in Bombay, in a civilized age, in the fairest spot in the island we allow dead bodies to be exposed to the air to be preyed upon by vultures. We permit breezes which were meant by nature to give us health and strength to be turned into currents laden with the products of decomposition and charged with death. A reform in their method of disposing their dead is one which must be left to the development of civilization among the masses of the Parsee community; but we see no reason why they, *equally with the English*, should not be asked to remove their Towers of Silence without the island. Public health, decency, alike forbid that they should remain where they are. The evil has gone on too long.

—*Overland Mail*, June 1: The defeat is announced of the French troops in Tonquin. Captain Rivière, the commandant, was killed, and several other officers and a number of men were killed or wounded.

Hicks Pasha has withdrawn a portion of the forces under his command at Khartoum, and is making preparations to march to Kordofan.

It is thought that the Parliamentary session will not last beyond August 28.

—A disastrous panic occurred on the new Brooklyn Bridge on May 30, in which twelve persons were killed and twenty-six seriously injured. A Central News telegram received irom New York says that the block was first caused by some persons stopping to jeer at a man whose hat has been blown off. A woman fainted; a man fought to protect her, and general fighting at once ensued. Crowds poured to the scene of the commotion from both ends of the bridge.

—*Indian Witness*: The Mission Home at 140 Dhurramtolla Street will hereafter be known as the "Doremus American Zenana Mission," and will thus stand as a lasting monument to the memory of Mrs. Doremus of New York, one who, perhaps more than any other person, was instrumental in organizing the great societies which in recent years have given such an immense impetus to woman's work on the mission field.

Wednesday, June 20.

—*Times of India*: It is an evidence of the increased care with which the railways in this country are worked that out of upwards of two hundred deaths which took place on the different lines in the last three months of the past year only seven occurred from preventible causes. Although there were ten collisions between passenger and goods trains and eleven passenger trains "left the rails," no passenger was killed, and only one injured. The seven persons who were killed from "causes beyond their own control" were railway servants. Five passengers and thirty railway servants were killed from "misconduct or want of caution," and one person was killed whilst passing at a level crossing. Twenty-eight deaths are accounted for under the head of "trespassers, including suicides," and three under the vague denomination of "other persons." Besides these, five persons were killed in yards, workshops, &c., and 118 passengers are reported to have met their death in carriages and at stations from causes unconnected with the working of trains. The total number of accidents of all kinds was 166, of which 18 were due to falling out of carriages

during the travelling of trains. Strange to say not one of these 18 persons was killed.

—*Same*: The case in which Mr. F. J. Hewett, Assistant Superintendent, Rutnagherry Revenue Survey, was charged before Mr. G. W. Vidal, Magistrate at Rutnagherry, with having on the 2nd ultimo discharged a gun at one of his peons, is, on a representation from Government, to be tried in the High Court. Owing to the peon having recovered from his injuries within twenty days, the charge framed against Mr. Hewett was that of "causing hurt"; but the Magistrate allowed the case to be compromised by a payment of Rs. 200 to the complainant. The Hon. Rao Saheb V. N. Mandlik will appear for the Crown.

—*Indian Witness*: The besieged liquor shop in Dhurrumtollah Street is reported to have reduced its retail rates to three pice a glass, in order to tempt men to run the gauntlet before the door. Thus far the result has not been perceptible. The besiegers are in good spirits.

—*Bombay Gazette*: The mail has brought us a pamphlet by Miss Florence Nightingale which was to have been read as a lecture on the 1st June, Sir Bartle Frere in the chair. The subject is the condition of the ryots under the Bengal zemindars, and Miss Nightingale's words will make very disagreeable reading for those latter. The title of the pamphlet is, unfortunately, suggestive of a penny dreadful: "The Dumb shall Speak and the Deaf shall Hear; or the Ryot, the Zemindar, and the Government." But the writer has digested blue-books and administration reports to some purpose, and she draws up a terrible indictment of the zemindars, who have, she maintains, confiscated upwards of eight millions sterling of the ryots' annual earnings, pillaging them without mercy. She brings forward chapter and verse to prove that, in spite of law, cesses in large numbers are levied by almost every zemindar in the country. The list is long, but it is good to reproduce it in view of the agitation now being organized against the Bengal Rent Bill, which is intended to check such abuses: "'A charge for providing bracelets for the ladies of the zemindar's family.' We find 'a cess levied by zemindars on their visiting their estates.' 'A charge on boats, a sort of landing fee.' 'Presented to zemindars by washermen,' 'by barber,' 'by sweeper.' And all these are annual. One of these is 'for eating mangoes by zemindars.' Another for 'use of tooth-powder by zemindars.' A 'marriage cess' is general. In 'Selections from the Records of the Government of Bengal,' we find, for the Presidency Division—that is, close to the head-quarters of the English powers at Calcutta which created these zemindars under special conditions:—'A contribution made to the zemindar when he is involved in debt requiring speedy clearance.' 'On occasions of religious ceremonies in the zemindar's house.' 'On the occasion of the audit of his own accounts.' 'Forced labour exacted from the ryots without payment.' He pays on his own marriage, he pays on his son's marriage, he pays on his daughter's marriage, he pays on his second marriage (if he is of low-caste and marries a second time), he pays on the zemindar's marriage, he pays on the zemindar's son's marriage, he pays on the 'gomastah's (agent's) son's or 'gomastah's daughter's marriage, he pays on the zemindar's son's birth, he pays on the zemindar's son's 'first taking rice,' he pays on the zemindar's funeral, he pays on his own 'ploughing of land,' he pays to the zemindar on his 'making a tour through his estates,' he pays for being 'permitted to perform puja or any festival' himself, he pays equally for the zemindar performing puja, he pays a tax for 'presents to fakirs,' the very drum pays for being beat 'at processions, marriages, and feasts.' When a farmer takes a lease, he does not pay a fee: he levies 'a fee at heavy rates.' The ryot 'takes rice,' fish and other articles of food on occasions 'of feasts in the zemindar's house.' Then comes the 'fines.' The very 'hides from the carcases of beasts thrown away' have a tax levied upon them. The ryot pays for 'keeping and buying elephants,' for 'court expenses,' for 'keeping establishments.' 'A fee is charged on every oven made by a ryot for boiling the juice of the date-trees and sugar-candy,' &c. The ryot pays a fee for everything he does himself, and for everything the zemindar does not do for himself or the ryot, and makes the ryot do for him. And this paying is often by the most poverty-stricken creature in the universe—a ryot, who is generally on the brink of starvation, and who, when drought or inundation comes, no longer on the brink, falls into absolute famine." Miss Nightingale's brochure will make a great sensation in Bengal.

—The Str. *Peshawar* with English Mails, left Aden for Bombay, Tuesday, 3 p. m.

—Miss Collet, who, as Lady Superintendent of the Ahmedabad Female Training School has been so efficient and successful, succeeds Mrs. Mitchell in the similar position lately vacated by her in Poona. Miss Morris, who is expected shortly on return from furlough in England, will take up the duties laid down by Miss Collett, in Ahmedabad.

—*Bombay Gazette*; Bushire, June 9: Last night a magnificent meteor was seen here. It shaped its course from N. E. to N. W., and when midway broke in two. The report was like that of a gun, and the blaze lighted the whole place for a couple of minutes. For some time after a cloud was visible, which faded away gradually. Some of the inhabitants were frightened out of their beds. It was difficult to gaze steadily at the object owing to its intense brilliancy.

Thursday, June 21.

—The night trains between Bombay and Poona are suspended during the monsoon.

—The Rev. W. Liston, Scotch Chaplain at Madras, on the Sunday after the death of the Rev. W. Johnson, of Christ Church, said: He was a man who was respected by all who knew him, on account of his genuine sincerity, his earnest effort to do good amongst his congregation, and and his fidelity to the sacred profession to which he had been called. So far as I could discover there was nothing sectarian or bitter, nothing narrow or bigoted, about his disposition. He had nothing of the arrogant priestly prerogative which makes the clerical calling offensive to some. There was nothing whatever about him that could only be expressed by the epithet 'churchy, but there was a great deal that was Christ-like and charitable in his character. It was a pleasure to work side by side with such an one.

—The China paper report a massacre of Christians in the province of Yunan—a few days' journey west of Talifoo. A mob of 200 persons are said to have attacked and murdered Father Terrasse, a French priest, and seven Christians who were with him. They then marched along the road up to Talifoo itself, destroying on their way all the property of Christians, and killing a great number.

—The Mussalman servant who stabbed Dr. Evers in the back three times at Warda, in February, is to have one year in prison. No one can say that this is excessively severe.

—Lieut. L. W. Chart, at Byculla, Bombay, says:—Some workmon who are excavating on my premises for a swimming bath made a most curious and interesting discovery on Monday last. At a depth of 12 feet 6 inches they struck upon what proved to be a lead coffin. This on being opened disclosed another coffin of polished teak wood, most profusely decorated and gilded. On opening this we found a full-sized male skeleton. By the side of the skeleton there lay an ancient cross-handled sword of plain workmanship, on the blade of which is inscribed the maker's name, "Diego de Almada." "Toledo 1541." [It turns out that this is a gross fabrication.

—According to a correspondent of the *Times of India*, the prospects of the Anglo-Indian and Eurasian Association are anything but bright. He predicts an early dissolution.

—A demonstration took place in Paris at Pére la-Chaise in memory of the Communists shot in 1871. About one thousand sightseers assembled at the cemetery at two o'clock, and, headed by a red banner, proceeded to the grave of the victims, and placed wreaths and bouquets upon it. About a dozen speeches were delivered, which were greeted with "Long live the Commume," "Long live the Anarchy."

—*Record*: Michael Fagan, the third of the Invincibles condemned to death for the murder of Lord Frederick Cavendish and Mr. Burke, was executed on Monday morning in Kilmainham Gaol. He is reported to have begged the priets who attended him during his last moments to tell all Irishmen "to beware of secret societies;" and his own fate is certainly a terrible proof of the wisdom of that advice. Perhaps the saddest feature of these murders is the fact that these men were for the most part of good character, until they were led away by specious scoundrels who have so far escaped the consequences of their crimes, It is impossible to doubt that theirs is the greater guilt. The ignorant instruments of crime are sacrificed, while the chief movers not only escape from the hand of justice, but at once enjoy a notoriety which we can well believe is in their eyes the same thing as fame. If the present law of extradition forbids us from demanding that such villains as Tynan, Sheridan, and Walsh be given up to justice, it is surely not too much to ask that they should be consigned to oblivion.

—Am. paper: The weathering of brick walls into a friable state is usually attributed to the action of heat, water and frost; but from recent observations it appears that the real distroyer is a microscopic creature and that the action of the weather is only secondary. The red dust of crumbling bricks examined under the microscope is found to consist largely of minute living organisms. A sample of brick dust taken from the heart of a solid brick also showed the same animalcules, but in smaller numbers. The magnifying power of the instrument was 300 diameters. Every decaying brick showed the same kind of population, but the harder the brick the fewer were noticed.

—*Guzarat Mitra*: In former times the *Kamal-poonja* ceremony was allowed by the Hindoo Rajahs. A person suffering from some disease or calamity went to his favourite god and offered his head as a propitiation. In many cases heads were given up in hopes of obtaining ready admittance to heaven. The horrible practice was put a stop to by the British Government. The *Ahmedabad Samachar* of the 13th instant, however, publishes an account of the ceremony having been recently performed near Amreilly. It seems that, on the Ist instant, a Bania named Ruttonsey performed this rite near the Ganpati god with all the members of his family, consisting of 11 people, viz., himself, his wife, four sons, three daughters-in-law, and two maidens. It appears that the eldest son cut off the heads of the ten devotees, and then performed the rite himself by jumping into a neighbouring well. On the report reaching the officials, they proceeded to the well and recovered the body of the boy. Another body was lying near the Ganpati god, with a note to the effect that the horrible deeds were perpetrated to propitiate Ganpati. There seems to be something at the bottom of this.—

Friday, June 22.

—*Bombay Gazette*: We regret to announce that the injuries sustained by Dr. Cody, through the accident which he met on Queen's-road on Wednesday morning, have terminated fatally. From the first his case was viewed with the gravest apprehension, and when the full extent of his injuries was ascertained, it was felt that, sooner or later, death must supervene.

Notwithstanding that everything was done that medical science and skill could suggest, he gradually became worse, and he died at a quarter to four o'clock yesterday afternoon, in the bungalow of Mr. Muncherjee B. Punthakey, whither he had been taken immediately after the accident. Nothing could be more deserving of praise than the kindness displayed by Mr. Muncherjee and his family towards the unfortunate man who was so suddenly thrown in their midst under such sad circumstances. They were most attentive to his wants, and they have won the gratitude of all his friends. The body of the deceased was removed in a dooly to his own bungalow on Malabar Hill, about five o'clock.

The deceased was unmarried.

—The appeal from a decision of Mr. G. Wilson, District Magistrate at Ratnagherry, discharging the complaint made by the peon against Mr. Hewett, and allowing the charge to be compounded on Mr. Hewett paying the peon a sum of Rs. 200, has been thrown out by the High Court.

—A Shanghai paper hears that at the same time that the Rev. Father Terrasse was murdered in Yunnan (reported last week), an attempt was made to kill another Catholic missionary by poison. The poison was actually administered, and it was only by promptly taking a powerful antidote that the Father's life was saved. It has been suggested that the *émeute* was the result of French hostilities in Tongking, which have stirred up a spirit of vengeance among the Chinese at and near the frontier. The Rev. Father Terrasse was a member of the Procure des Missions Etrangéres.

—Fall of rain to date, 15 in.

—Deaths last week, 375.

—*Times of India:* Calcutta, 21: A letter from the Private Secretary of the Lieut. Governor to the *Statesman*, closes thus; 'The impression which you evidently wish to convey to the public—an impression which the native press has not been slow to adopt—is that Bengal has been saved from a series of press prosecutions, against the will of the Lieutenant-Governor, by the intervention of the Supreme Government. Such a statement is absolutely without foundation.

—We acknowledge with thanks receipt of the G. I. P R. Co's *Monthly Guide*, with Time and Fare Tables and Map, for June. Price one anna.

—*Indu-Prakash*: Cœsarian Section.—This one of the most difficult Surgical operatinns, was performed by our well-known Dr. Gopal Shivram L. M. on the youngest daughter of Mr. Apaji Pandurang, Moonim of the Bank of Ganeshdas Krishnaji on Saturday last. This operation seldom proves successful. But great credit is due to Dr. Gopal Shivram for having performed it with complete success. The child and mother are both quite safe.

Selections.

THE PLACE WHICH THE ADVENT SHOULD OCCUPY IN MISSIONARY PREACHING.*

The Apostle of the Gentiles said, "knowing the terror of the Lord we persuade men," and unless much room is given in the ministry of the word to the terror of the Lord I cannot see any likelihood of any becoming Christians through persuasion. Before the manslayer will flee to the city of refuge he must be convinced that the avenger of blood may some day find him out; ere the patient will willingly take any medicine that the doctor may prescribe for him he must be convinced of the danger of his malady. All the invitations of the Gospel were addressed to men who were burdened with a guilty conscience. The great need of our age is the want of a real, deep conviction of the ill desert of sin. This is lamentably true of nominally Christian nations and especially of the people here in India. Thousands upon thousands, nay I may make it seven figures and say, millions of the natives of this country are well acquainted now with the facts of the Gospel; know the history of Christ as well as ordinary Christians do; many greatly admire and praise his character and readily admit in an intellectual kind of way the truth of the Bible. Prejudice is fast dying away; tracts are received with much more eagerness than they used to be; crowds of educated people may be often seen listening attentively to the Gospel message; vernacular literature is much more favourable to Christianity than formerly; now and then one hears of Hindus and Brahmos in search of good Christian books such as the Pilgrim's Progress and Bunyan's Holy War, visits are often paid to missionaries in their homes, sometimes for the sake of mere curiosity and sometimes for purpose of knowing more about the truth. Now all these things are signs of an awakening; and although the awakening is generally only of an intellectual character; yet it is encouraging to see it. But as I have already said, one scarcely ever hears of persons being troubled by their conscience. The other day I was talking to a young educated Hindu, who may be looked upon as representing a large class of his fellow countrymen. "I know" he said "that the Bible is a good book. I myself have found the reading of it very beneficial and I can honestly recommend its study to all." I believe he was quite sincre in what he said but the light of the Gospel had caused no uneasiness in his mind on account of sin; he showed no signs of thirst and hunger after righteousness; showed no indications that he felt the need of a saviour. He would do puja with the rest of the family as a matter of course without any compunction whatever, at least so far as I could judge. Now why is this? Have we not often caused Christ to go before John the Baptist? Have we not sent out the Gospel before, and oftentimes without the law? Have we not often preached from the top of Gerizim without telling the people that there is also a mount Ebal wherefrom the curses should be proclaimed? Conviction for sin is as closely connected with knowing the terror of the Lord as vision is with light. Then the question is what do we mean by the terror of the Lord? Does the phrase refer only to the punishment of sin boyond the grave? Not so, but we find that most of the threatenings in the declaratious of the prophets, the sermons of Christ and the writings of the Apostles refer to the fearful judgments that will accompany the advent of our Lord when he shall be revealed in fire from heaven with the angels of his power. Our preaching should be as definite when we talk about the wrath of God as well as when we speak of his love. Clear and well defined statements have much more force than vague and ill defined ones. Saying in a general way that God will certainly punish sin is not nearly so likely to attract the attention and to touch the conscience as telling the people that God will send Jesus Christ again: that he will come in the clouds of heaven with irresistible power, that his enemies who have sent an ambassage after him "saying that we will not that this man reign over us" will be then killed before him and punished with everlasting destructian, that he will come to destroy idolatry for ever, that men will cast their idols of silver and their idols of gold to the moles and to the bats to go into the clefts of the rocks and into the top of the ragged rocks for fear of the Lord and for the glory of his majesty when he ariseth to shake terribly the earth. This doctrine had a very promiment place given to it in the preaching of the apostles. A little after the day of Pentecost—Peter exhorted the Jews to turn again so that their sins might be blotted out, that seasons of refreshing might come from the presence of the Lord and that God might send Jesus Christ whom the heavens must receive until the restoration of all things. Paul discoursed much at Thessalonica about the Coming King and the coming kingdom. He concluded his sermon on Mars Hill by telling his hearers that a day hath been appointed in the which God will judge the world in righteousness by the man whom he hath ordained whereof he hath given assurance to all men in that he hath raised him from the dead. Before Felix he so reasoned of temperance and the judgment to come that the Governor trembled. The exhortations of the Baptist also were based on the righteous character of the kingdom which is to be established at, and by the coming of the Lord. Thoughts of the love and mercy of God are very sweet to believers, but I do not think that good is likely to come by dwelling much on these things so long as men continue in their rebellion against the Lord and his Anointed. If we dismiss unconverted men, and such as live in open sin from our assemblies by saying "May the grace of our Lord Jesus Christ, the love of God the Father and the communion of the Holy Ghost be with you all" they are not likely to believe that it will go very bad with them although they may not repent and seek the Lord. Nor do I think that the practice, which I am afraid has become very common of late, of addressing too urgent appeals to the heathen is advisable. It makes them go away with the idea that they would oblige Jesus very much by accepting his religion and Hindoos and Mahommedans are always ready to father on God their inability to repent and reform. In face of this let them be told that God has no pleasure in the death of the wicked; that hell was not prepared for men; that the place which was prepared before the foundation of the world for them is the kingdom of heaven; that hell was intended for the Devil and his angels and that if men will be turned to hell from the presence of God it will be because of their own sins. Much of our preaching and most of our tracts have been addressed to the intellect. They have to a large extent answered their purpose. It was necessary to gain the assent of the intellect. The time has now come when our preaching and Christian tracts should be addressed to the conscience.

As to Christians the Second Advent should occupy much of their thoughts; for this is preeminently the practical doctrine of the New Testament. The Gospels and the Epistles and the book of Revelation are full of references to it. What can be more consoling to the child of God than the promise that our Lord will come again, the second time, without sin for salvation to all them that expect him. The Advent is held out as a motive for the performing of almost every Christian duty mentioned in the New Testament. It is held out as an incentive to watchfulness and prayer, to the exercise of patience, to the fostering of Christian tenderness and brotherly love, to the setting of our thoughts and affections on things above: to faithfulness in the ministry and many other duties too numerous to mention here one by one. I say it again, and say it with emphasis, that this is preeminently the practical doctrine of the New Testament. Therefore let us give prominence to it. One thing I have particularly observed is that it leads those who believe it to study the word of God with much care and diligence. There are to-day many thousands of Christians in India who have been gathered out of heathenism. What is required chiefly now is to confirm them in the truth, for it is possible that ere long the infant Church of India will be subjected to most severe trials. Much vile and blasphemous literature against Christ, missionaries and native Christians has come into existence of late. Two infidel periodicals are published either weekly or monthly at Madras. About a year ago a paper called the Anti-Christian was started here in Calcutta.

* This paper was read by Rev. W. R. James at the last Missionary Conference held on 11th instant at Dr. Thoburn's Calcutta.

Whether it still survives or not I cannot say. Only last Saturday a wicked pamphlet which was written against missionaries and native Christians at Jaffna came into my hand. Not long ago I read a most vile thing of the same nature published at Allahabad. "These," as Joseph Cooke remarked when speaking of a kindred subject " may be no more than bubbles floating on the surface of the current, and although the bubbles may be unimportant the currents are not so." We may depend upon it, that as the truth gains ground these attacks will not only multiply but increase also in intensity of bitterness and this bitter opposition may assume a form of severe persecution. I believe that the apostolic age will be reproduced very soon ona greatly enlarged scale. The faith, devotion consecration, brotherly love and unity of the early Church will appear again with persecution. Well let us be patient until the coming of the Lord. I will not enter into the question how near. so far as we can judge, the advent may be; but this I strongly hold that it may occur at any moment, and it is most important that we should believe this. But if we place a millennum between us and it then it will be impossible for us to expect it to take place at any moment.—*(Indian Chr. Herald.)*

AN INNER VIEW OF FRENCH CATHOLICISM.

In order to account for the unrest in (we had almost written the revolt from) the Catholic Church in France, and the cordial welcome which many priest-ridden communities extend to Protestant evangelists, we must know more than the outside observer can reveal. French Catholicism is not to be judged from some of its organs, such as the *Univers* and the *Pélerin*; it is not to be understood by a knowledge of the clerical and anti-clerical political parties. A French priest (evidently a liberal, candid, and intelligent Catholic) has given, in the *Modern Review*, an inside view of French Catholicism, which is both interesting and instructive.

Napoleon the First, for purposes of his own, made the bishops absolute rulers over the clergy. By making the bishops his own creatures, he thus had perfect control of the Church. The bishops have retained to this day this absolute power over the priests, ruling more according to their good pleasure than by canonical laws. They enjoy this absolutism so much that the few of their colleagues who have attempted to break away from the *régime* have found themselves thwarted. One of the important laws which is made of none effect is that requiring competition for presentation to livings. This competition should be held every year before examiners elected annually by the clergy of the diocese. "These examiners alone are qualified to decide, not only upon the learning, but upon the antecedents, the fitness, the personal character of the candidates." The bishop must make his selection from the list they return as properly qualified; but, says this French Priest, if this law were put in practice, "*an immense majority* of the priests who occupy the great livings of France *would occupy them no more.* In Paris alone," he continues, "out of sixty curés *not ten would hold their positions.*" Therefore the bishops do not have synodical examiners; they do not even hold synods.

According to law, each curé (cures are those who hold livings) is irremovable; but there is only one curé, properly so-called, in each canton. All the rest are *desservants* or *succursals*, and are both appointed and removed at the pleasure of the Episcopal power. The bishops energeticaliy oppose all attempts to enlarge the number of irremovable curés; but even the irremovable curés are in many cases subject to the whim of the bishop. Many are refused institution until they place a signed resignation in the hands of the prelate, and intimidation is freely used toward those who show signs of independence. The bishops have also the curacies and the canonries of cathedrals entirely at their disposal. The poor priest is not even granted the satisfaction in cases of complaint of trial by the tribunals created by law. He must abide the bishop's pleasure or displeasure. Not a few cases of injustice could be cited.

The result of all this is the lowering of the mind and character of the priesthood. The French priest "is generally destitute of energy, dignity, independence," and is too often obsequious. The Archbishop of Lyons once summed up the Episcopal system in the blunt remark: "We want pliant backbones, not thinking heads." "Learned men!" he exclaimed at another time; "what would you have me do with them?" Priests are not sought, therefore, for superior intellectual culture, and, hence, they have no influence on society. They cannot have this influence until they gain the respect of society. It is a striking fact that there are, "in the streets of Paris alone, eighteen hundred unfortunate men who were once priests, and who have become cab-drivers, omnibus conductors, street-sweepers," etc. The number of "priests exercising their functions in Paris is only about 1,100."—*(Independent.)*

SAVING FAITH.

BY THEODORE L. CUYLER, D. D.

It is not every faith that saves the soul. There may be a faith in a falsehood which leads only to delusion and ends in destruction. When the Eddystone light-house was to be rebuilt, Winstanley, the noted engineer, contracted to rear a structure which should withstand the assults of time and tempests. So confident was his faith in the showy structure of his own skill, that he offered to lodge in it, with the keeper, through the Autumnal gales. He was true to his word. But the first tremendous tempest which caught the flimsy light-house in the hollow of its hand hurled both building and builder into the foaming sea. We fear that too many souls are rearing their hopes for eternity upon the sands of error; when the testing floods come and the winds beat upon their house, it will fall, and sad will be the fall thereof.

There is a faith that saves; it puts us into immediate and vital and permanent union with the Son of God. Because he lives, we shall live also. No man is able to pluck us out of the Almighty Hand to which we have intrusted ourselves for safe-keeping. "Thy faith hath *saved* thee, go in peace," said Jesus to the penitent woman who washed his feet with her tears and anointed them with her costly ointment. What was the nature of that faith? Was it merely intellectual opinion, a clear conviction that this wonderful man of Nazareth was a strong and sympathetic character whom she could trust? Yes, it was that, and a great deal more. It was a transaction by which she approached Christ, humbly embraced his very feet, acknowledged her sinfulness, and *relied on* him to do for her some great spiritual good. Faith is simply an entire reliance upon somebody or something. The merit of the woman's deed was not in the act itself which she performed, but the connection which she then formed between her guilty self and an all-powerful, pardoning Saviour. He faith was the channel through which the blessing came. Had he been an impostor, no benefit would have flowed through the channel; as he was Divine, there flowed into her soul an abundant pardon and abiding peace. The woman was really saved *through* her faith. Jesus Christ himself did the saving work. When I turn the faucet in my house, it is not the faucet or the water-pipe that fills my empty pitcher. I simply put my pitcher in actual connection with the inexhaustible Ridgewood Reservoir which is at the other end of the pipe. I exercise faith on a crucified Saviour; I put my guilty self into connection with his Divine self, my ignorance and weakness with his wisdom and strength, my will with his will, my utter emptiness into connection with his infinite fullness. I trust myself to the Son of God; I rely entirely on him to deliver me from condemnation as completely as Bartimeus relied on him to deliver him from blindness; I confide in his blood to cleanse me, his grace to uphold me, and his life to flow into me and keep me spiritually alive for evermore.

This is the faith which the apostles preached, and which you and I must practice, if we would be saved from the death of sin. "Believe *on* the Lord Jesus Christ and thou shalt be saved," was Paul's answer to the most important question that human lips can utter. Not in Christianity, observe, but *on* Christ. It is not enough to believe *in* the Christ described in the New Testament. Millions of unconverted people do this, just as they believe in Wilberforce as a noble philanthropist, or in Lincoln as an unselfish patriot. But these, whose judgments assent to Christ's wonderful beauty of character, do not intrust their souls to him as an atoning Redeemer. They do not rely on what he has done for them, or promises to do. They do not put themselves into such spiritual connection with him that they draw from his divine life their own inner life, as a grape cluster draws its substance from the vine. When the miner looks at the rope which is to lower him into the deep mine, he may coolly say to himself, "I have faith in that rope. It looks well-made and strong." That is his opinion; but when he grasps it and swings down by it into the dark, yawning chasm, than he is believing *on* the rope. This is more than opinion; it is a voluntary transaction. The miner just lets go of his old foothold, and bears his entire weight on those well-braided strands of hemp. Faith is the cling to the rope, but it is the rope itself which supports him. When a human soul lets go of every other reliance in the wide universe, and hangs entirely upon what Jesus has done and can do for him, then that soul "believes *on* Christ." To him the believer intrusts himself for guidance, for pardon, for strength, and for ultimate admission into the exceeding and eternal weight of glory.

(1.) Faith is a very *simple* process. Thanks be unto God that the most vital of all acts is as easily comprehended as a baby comprehends the idea of drawing nourishment from a mother's breast and of falling asleep in a mother's arms. The theory of all Redemption has its mysteries; the practical part of our religion, which is trusting and obeying a Redeemer, is no mystery. A mill-operative, who was troubled about his soul, received a letter requesting him to come to the office of the mill at five o'clock. The Christian employer said to him, "James, do you wish to see me?" The workman, holding up the note, said, "I got this letter from you." "Oh!" said the master, "I see that you believed that I wanted to see you, and you have come promptly. Now here is another letter sent to you by One who was still more earnest to have you come to him." Saying this, he held open a Bible in which James read slowly the words: "Come—unto—me—and—I will—give—you—rest." The tears came into the eyes of the poor fellow, as he inquired, "Am I to believe that in the same way, I did your letter?" "Exactly in the same way, James; and if you receive the witness of men, the witness of God is greater." That so cleared the path of salvation to the workman's eye that he perceived that his Lord simply asked to be treated in the same way that his earthly employer did. Jesus propounds no riddle when he invite you and me to come to him just as the blind beggar and the penitent harlot came.

(2.) Faith is not only a simple, it is a *sensible* act. Do you consider it a sensible thing to purchase a U. S. Government bond? Yes; because it gives you a lien on all the resources of the great Republic. So the highest exercise

of the reason is to trust what the Almighty God has said and to rely on what he has promised. Infidelity plays the idiot when it rejects God, and pays the penalty. Faith is wise unto its own salvation.

(3.) Faith is a *stooping* grace. That heart-broken, self-despising woman weeping on the feet of her Lord is a beautiful picture of its lowliness and submission. Self must go down first, before we can be lifted up into Christ's favor and likeness. He that humbleth himself shall be exalted. Pride and self-righteousness were biting the dust when Saul of Tarsus stammered out, "Lord, what wilt *thou* have me to do?" It is accursed self-conceit which prevents thousands from becoming Christians. On the low grounds falls the fertilizing rain of Heaven; the bleak mountain tops are barren. God resisteth the proud and giveth his grace unto the lowly.

(4.) Faith is the *strengthening* grace. Through this channel flows in the power from on high. The impotent man had lain many a weary year by the pool of Bethesda. When Jesus inquired, "Wilt thou be made whole?" and his faith assented, the command came instantly, "Rise, take up thy bed and walk." At once the man leaps up, and a helpless bundle of nerves and muscles receives strength sufficient to walk and to carry his couch. To as many of us as receive him, he gives power to become and to live as the sons of God. Faith links us to Omnipotence.

(5.) Finally, it is the grace which completely *satisfies*. When a hungry soul has found this food, the aching void is filled; "Lord, *evermore* give me this bread." When the sting of guilt is taken away, and the load of condemnation is lifted off, then comes relief, rest, hope, joy, fellowship with the Divine. Thy faith hath saved thee; go in peace. Without this faith it is impossible to please God; when it is exercised and we come, and ally ourselves with our blessed, pardoning, life-giving Saviour, he, too, beholds the happy result of his work and is satisfied.

In view of all this, what a deadly and damning sin is unbelief! It cuts us off from God. Bartimeus stumbling, blind, into his grave and the leper carrying his loath-some disease to his dying day would be but faint pictures of what every sinner is who refuses to let the Lord Jesus save him. Faith is salvation; unbelief is eternal suicide.—(*Independent.*)

BROOKLYN, L. I.

SPECIAL REVELATION.

Special Revelation of the Bible.—Had the Bible presented truths of natural religion only, it might have conferred a boon on man, it could not have claimed authority. If the revelation recorded in it had left the world with no more means of knowing these truths than Abraham and his age had, it would have been purposeless. But the very fact that these truths are conserved in the Bible as they are, is owing to the further fact that there is in it a special revelation which unifies and enforces them.

In the other religions of the world we find absolutely nothing special. Each religion has its distinctive characteristics; but these consist in the emphasis which it gives to one or other of the truths of natural religion, and its neglect or corruption of the others. In no one of them is there anything beyond natural truth. Buddhism and the religions of China are by their very postulates precluded from any supernatural light. Hinduism does believe in Avatars or descents of deity; but these differ from ordinary mortals or ordinary creatures only in the extent of their powers. Mahommedanism has a special doctrine that the Koran was written in heaven and brought to earth; but granting its claim to be true, it is merely a gift from Heaven to teach man what he has learned as well without it.

The special revelation of the Bible culminates in Jesus Christ, God manifest in the flesh. What has the world learned through Him which it could not have learned without Him? I have already, in speaking of the revelation that came in Christ, dwelt on this, and will now only recapitulate the main points.

From nature men could never learn surely that God is love, nor easily avoid the conclusion that either there is no God of nature, or He is not all powerful, or not all just and merciful.[1] In Christ God has become man, and enabled us to judge Him as man. In His life on earth we see nothing but perfect grace and perfect truth. If we can realize that it is the same Being who rules nature, we must believe that there is grace in what seems most cruel, justice in what seems most unjust; and that it is only our inability to see all the circumstances of the case that makes it appear otherwise to us This is the attitude which it is right for man to take in presence of the Creator; it is one which it is almost impossible for him to take in presence of what nature alone reveals. Hence in all religions which rest on the light of nature, the conception of God has been degraded or has disappeared. Wherever Christ has been accepted as the revelation of God, that conception has retained all its power, and men have learned to submit to His government, even when it is darkest, as to that of a Father, loving and wise even when He chastises.

From conscience and from observation men have been able to learn and express the moral law, or at least that part of it relating to man. But they have failed in enforcing it, for they have never been able to point to any exemplification of it. Christ's life was a revelation of the law of God even more than His teaching. We feel, in hearing the law from Him, that He has a right not only to give it, but to require that we shall obey it, because He has more than obeyed it Himself. It is, no doubt, a reproach against Christians that they fail to obey it as they do. But why is it a reproach to them? The Buddhists fail much more to come up to the standard of their teacher, but we do not think of reproaching them, for, high as his example is, we see at once that it cannot have the binding authority which that of Christ has.

From nature men can never learn that God forgives sin. They have expressed a desire for forgiveness; but when the question has come to be how forgiveness can be bestowed by God or received by men, they have been utterly baffled. Where Christ is accepted as the revelation of God, men cannot but feel sure that God's forgiveness is a fact. They learn that God Himself has borne the burden of the sin which He forgives, as truly as He has given His Son, and His Son has suffered. They may pray for forgiveness with the assurance that they will receive it as truly as they trust in Him.

A further life may be inferred from presages of the soul, from analogies of nature, and from the requirements of the moral sense that the inequalities of this life should be adjusted; but these leave all conceptions of it a vague incirtitude, without hope and without consolation. But Christ, by His own resurrection, has given evidence that death is not supreme. Men may deny that resurrection, but, granting it, they cannot doubt future life; nor can it be to them the vague abstraction it otherwise would be when they know that in it is One who has lived on earth, and who still retains all the essentials of humanity. The judgment which all religions have presaged beyond death becomes, through Christ, a more definite reality, when we know that the Judge in One who has been a man on earth, and who thus has a sympathetic knowledge of those whom He has to judge.

Thus all the truths of natural religion are united in Christ, and in Him united with clearer and fuller truth, which confirms what nature leaves doubtful, and supplies what nature wants. They are all, through Him, presented to the world in the form of a human life—a form which prevents their being lost or misinterpreted—a form so simple that the humblest may grasp them, and so complete that the profoundest philosopher may see in Him the concrete expression of them all. We may analyze faith in Christ, and point out how it feeds the religious life, just as we may analyze bread and point out how it feeds the bodily life. But power to believe on Christ depends as little on power to make this analysis, as does power to feed on bread.

We may conceive men rejecting the revelation of Christ and still retaining a faith in the essential truths of religion; but as a matter of fact, they never have done so. We have seen how, in all religions of the world, one or more of these truths have lost their power; and so it has been in all the negations of Christianity. The first generation of those who have rejected Christ as the Son of God have retained faith to a certain extent in all the truths which He has revealed; but their heirs, if they have not returned to Christ, have drifted off to Pantheism or Materialism. It is natural that it should be so. Without the bond of unity which Christ supplies, these truths must disintegrate as a whole, and lose their power individually. Faith in Him carries with it faith in them all. Where it is found, there, and there alone, a complete theistic religion exists, a power purifying life and sustaining in death.

This is the special revelation of Christianity, and it is the purpose of the Bible to make it known to mankind. Christ did not come into the world at hazard. It is conceivable that He might have come without any preparation having been made or any expectations raised, and that men might have been left to themselves to see and record His coming; but we could not then have realized the purpose of His coming as we can now. Christ came, a divine fact for which there had been a world-long preparation. A promise given at the dawn of human history had looked forward to Him. Renewed afterwards to one man, it had begotten in his descendants expectations ever growing more intense, till the time came when they must either be fulfilled or perish, carrying with them in their fall the truths which they had helped to sustain. They were fulfilled in Christ; but He was in no sense their result. Expectations may beget expectations, but they cannot beget persons. They may influence lives, but they cannot produce them; and how Jewish expectations influenced lives may be seen in the careers of false Messiahs, who, one after the other, led the Jews to ruin as a nation. Christ was a fact in the world's history which, in the fulness of time, answered the expectations that had been begotten, and fulfilled them. A coincidence some may say, but a coincidence fraught with such consequences for mankind that we cannot refuse to see in it an evidence of a Supreme Will working out its purpose.

Now not only do we find all theistic truths present in the Bible, we find them uniformly associated with this great event, either anticipated or accomplished. Not only do its writers always write in presence of the truths of religion manifested in nature, though only partially seen by men; they as uniformly write in presence of this special truth, combining all the others—God manifest in Christ. This presence influences those writers in the Bible who came before, as well as those who came after Christ; and it does so not the less truly that it acts unconsciously to themselves. The prophets had some consciousness of the goal towards which their nation was tending; the historians had not, or if they had, they do not betray it. Yet the histories have their place in the record as well as the prophecies. The whole Bible has the unity not merely of being pervaded with the same religious truths, but of all its parts circling round one great theme wrought out in history. The writers of the Bible evidence their inspiration, not merely by uniformly recognizing and expressing those

1 J. Stuart Mill.

truths of natural religion which they alone have completely conserved, but by writing in view of a divine purpose, by the realization of which alone these truths could be conserved, and the realization of which is made known to the world by the Bible alone.—(*The Bible by Rev. Dr. Robson.*)

Miscellany.

—*Indian Witness* on the Calcutta Young Men's Chr. Association:

Now Calcutta is full of Christian young men neither too grand to need pleasant rooms and libraries provided for them, nor too low to use them. These young men are listlessly drifting through life, getting fifteen rupees a month when they ought to get fifty and reaching old age before they are out of debt; and all because they are not banded together for mutual encouragement. They are as willing as sheep to go in a flock, but they will not go a step without a leader. What is wanted then is a leader, and he must be able to lead. A leader chosen for his influence, or his social position, or his character, or his energy, or his business habits, or anything else than his art of leading, will soon find himself the sole member of the Association. Next the caste feeling must be got rid of. In every community there are young men just a little too good for an Association. On no account should such be tolerated. They may give tone and character and the evil god, money, to the Association, and they may have energy and capacity to make excellent members; but their one blemish will be fatal to the society. Young men of flesh and blood, and not a mere abstract quantity of respectability, are what is wanted for a Young Men's Christian Association: and every young man who is sober and clean, and who has dropped his stump of a bad cigar half a mile away, ought to feel that the door is open to him. Else the Association is misnamed.

When once a body of Christian young men have united for mutual improvement, those of them who have extra energy will feel impelled to spend it in bringing in other young men too low and too spiritless to put one foot before the other on their own account. That there are young men in Calcutta with this disposition to active benevolence, is shown by what a few members of the existing Association do in the way of visiting the sick and holding services at the alms house, and by the Friday evening service kept up with commendable success in Bow Bazar. But in the present moribund state of the Association, these zealous workers bring credit to it, whereas it ought to sustain and inspire them. For zeal of that kind is catching, and, given a body of young men animated by the love of Christ, standing by one another for mutual improvement, and the zeal of the few will spread to the many, till Calcutta has a Young Men's Christian Association that will out-do the Churches in saving souls and making men out of walking-sticks.

—Regarding Medical Messions the Rev. R. Thackwell writes in the *For. Missionary* as follows:

It is marvellous that the importance should have been so long lost sight of, in view of the fact that our Saviour Himself initiated them. It is true the particular technical term was not known in apostolic times, but the *thing signified* was, that is to say, *missionary teachers with healing powers.* Every missionary was so qualified, and this tended very materially to the success he met with. The healing power was used as a means, under God, of convincing unbelievers of the divine mission of those who sought to direct them to the Great Physician of souls. The very words of our Saviour's commission to his disciples were,"' Heal the sick.....freely ye have received (the healing power), freely give." It is true, we do not in this age possess the power of working miracles; but the next best thing is to call to our aid all the resources of modern medical science, and the effect will appear to the poor victims of native hakims litt short of miraculous. Years ago we found medicine a powerful passport, opening many a door which would otherwise have been closed; in rural places even admitting us into zenanas of Hindoo rajputs; much more will the regularly qualified medical missionary find such places open to him. We say medical *missionary*, for it is in that character he is to look for spiritual success. Let the natives regard him as a mere *secular* doctor and his influence over them for good is gone. It is not the *doctor* sahab, but the *Padri* sahab, who is a *dootor*, who has the influence. It is agreeable to the people to have their religious teachers their disease-curers likewise. Their own religious mendicants—the various orders of fakirs—have always professed the healing art more or less. The people think that medicine given by one who is professedly a "man of God" will be blessed to the recovery of the patient. While on this subject it is well for us to remember the *order* of our Saviour's commission. "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers" etc. This accords with our Saviour's own practice. "He went about Galilee" (1) "preaching the gospel of the kingdom," (2) healing all manner of sickness, and all manner of disease among the people." Those who go to the mission field *merely* to practice their medical art had better remain at home.

TELEGRAPHIC NEWS.

London, June 15th: At the trial of the dynamite conspirators yesterday, Thomas Gallagher, Henry Wilson, Alfred Whitehead, and John Curtin were sentenced to penal servitude for life, whilst Wm. Ansburghe and Bernard Gallagher were acquitted.—The Earl of Dufferin received a deputation of Armenians yesterday, when his lordship gave them a narration of an audience he had had with the Sultan at which he had warned His Majesty of the dangers of delaying the reforms in Armenia.—Mr. Timothy M. Healy has resigned his seat for Wexford (Borough), and will contest Co. Monaghan with the object of ousting the Liberal candidate.—The Treaty of commerce with Italy will be signed to-day.—Mr. Gladstone, in reply to a question in the House of Commons last night, said that Her Majesty's Government will send a Commissioner to the Transvaal to consider the working of the Convention, with the view to a revision of the same.—Earl Derby, replying to a question in the House of Lords last evening, said that a despatch had been sent to the Cape stating that the British Government, under certain conditions, would resume the government of Basutoland.—Festivities have been taking place in Birmingham in honour of Mr. John Bright, in the course of which the right hon. gentleman made a speech strongly upholding the principles of free trade.

17th: A terrible calamity occurred at Sunderland yesterday. During a children's entertainment given at the Victoria Hall, a panic occurred amongst the audience, and in descending the staircase from the building 178 were crushed to death.—The Hon. Montagu Curzon, Conservative candidate, has been elected, unopposed, member for North Leicestershire, in place of Major-General Burnaby, deceased.—It has been decided to use the electric light on the Suez Canal, in order to enable the traffic to be carried on day and night.—Mr. Bright, speaking at Birmingham yesterday, warmly advocated feelings of friendship towards France, and said that England should cordially co-operate with France in all matters connected with the Suez Canal. The right hon. gentleman in the course of his speech ridiculed the opponents of the Channel tunnel scheme.

18th: The Duke of Connaught takes command of the Meerut Division next autumn. Lord Downe has been appointed Aide-de-Camp to his Royal Highness. Next spring the Duke will succed the Hon. A. Hardinge as Commander-in-Chief of the Bombay Army, with Lieut.-Col. Ronald Lowe (Lane?) as Military Secretary. His Royal Highness will remain in command for two years.—The Chinese Government are making large purchases of arms and ammunition in America.—News has been received that numerous Russian emissaries have appeared in Armenia, Kurdistan, and Mesopotamia.

Constantinople, 18th: Hundreds of Armenian families have been evicted by the Turks from the fertile tracts of country in the Pashalic of Marash in Asiatic Turkey

Paris, 18th; The Marquis de T'song, the Chinese Ambassador, arrived here to-day from Moscow.

London, 19th: After a long and animated discussion, the House of Commons last evening negatived by 151 votes against 117 a motion brought forward by Sir Staffored Northcote that Mr. Bright was guilty of a breach of privilege in having in one of his speeches at Birmingham accused the Conservatives of being in alliance with the Irish rebels.

Paris, 19th: News has been received from Madagascar that in consequence of the rejection of the French ultimatum by the Malagasy Government, the French Admiral of the fleet has attacked and captured Tamatave, seized the Custom House, and destroyed three small ports along the coast. The French sustained no loss, the Hovas fleeing at their approach.—The French are now firmly established at Tamatave.

Tunis, 19th: French troops have been despatched to Tamassa, south-west of Tunis, where the Marabout has proclaimed a holy war.

Cape Town, 19th: News from Zululand states that the Usutus, partizans of Cetewayo, have made an incursion into the Transvaal.

—*Paris, 20th:* Latest news from Madagascar states that the French troops will not advance to Antananarivo, being content with their present position at Tamatave, where they will await the submission of the Hovas.

—*St. Petersburg, 20th:* General Gourko has been appointed Governor of Warsaw.

—*London, 21st:* Sir William Brampton Gurdon has been appointed Commissioner to the Transvaal.—Bishop Colenso dead.

PASSENGERS SAILED.

Per Str. *Roumania*, 18:

For Liverpool—Capt and Mrs Kelsall, Mr H Rogers, Dr W Ballantine, and Mr V Rajwade.

Per P and O Str. *Sutlej*, 19:

For London—Mrs Thomas and three daughters, Mr and Mrs W J Hawkes, Mr D McLaren, Dr A H Burlton, Mr J B Warhurst, Genl G F de Berry, Miss de Berry, Rev C King, Mr and Mrs Rickie and two infants, Capt T C Hood, Surg R W Barnes, Mr J Scofield, Mr and Mrs Dossett, and Mr C Johnson.

For Brindisi—Capt E T Ross, Mr A T Maclean, Capt Geo W Wicks, Mr E H Tuck, Mr G Hales, Mr Paterson, Mr J Ramsay, Mr W A Boulton, Mr R O Greenshields, Mr M Durst, Mr J H L Patterson, Mr M Furnival, and Brig-Surg M Wade.

For Venice—Major J de B Lynch, Col Thomason, Miss Drummond, and Mr G W Terry.

For Suez—Rev B H Codrington, and Mr F Eggena.

Per Str, *Colombo*, 20, for Marseilles:

Major G T Halliday, Captain M Martin, Lieut E Blunt, Mr J D Avesnes, Major H G Grant, Lieut Hastings Wood, and Mr L A Montclar.

Domestic Occurrence.

DEATH.

HEWETT—(By telegram), at Suez, on 7th June 1883, in his 30th year, Haughton James Hewett, Mail Officer, Marine Postal Department, second son of Major-General W. S. Hewett, Retired Bombay Army.

"BOMBAY GUARDIAN."

Subscriptions received from 16th to 23rd June 1883.

William Thorely, 6th August 1881, Re. 1; John Cox, 23rd June 1884, Rs. 7-10.

GREAT INDIAN PENINSULA RAILWAY.

NOTICE.

ALTERATIONS OF TRAINS.

On and after SUNDAY, the first of July 1883, the following alterations of, and additions to, the Passenger Train Service will take effect upon this Railway, namely:

First.—The Down Mail Train now leaving Bombay at 2-0 p.m. will leave at the same time, but will reach Poona at 7-30 instead of at 7-45 p.m., leave Poona at 8-0 p.m. instead of at 8-55 p.m., and arrive at Raichur on the following day at 12-0 Noon instead of at 1-10 p.m. as at present.

Second.—The Down Passenger Train which now leaves Bombay at 5-0 p.m. and arrives at Poona at 11-30 p.m. will continue to run to the same time.

And in co nnection with this Train a Passenger Train will leave Poona at 8-30 on the following morning, and arrive at Sholapoor at 5-20 p.m.

Third.—The Down and Up Mixed Trains now running between Poona and Sholapoor will be discontinued.

Fourth.—The Down Mixed Train now leaving Sholapur at 8-12 p.m. will leave at 5-50 p.m., and reach Raichur at 5-30 on the following morning instead of at 7-45 a.m. as at present.

Fifth.—The Up Mixed Train now leaving Raichur at 8-30 p.m. will leave at 6-0 p.m., and arrive at Sholapur at 5-25 a.m.

Sixth.—A Passenger Train will leave Sholapur at 7-0 a.m. and arrive at Poona at 3-45 p.m. The Up Passenger Train now leaving Poona at 5-0 p.m. and arriving in Bombay at 11-30 p.m. will continue to run in connection with this Train.

Seventh.—The Mixed Train now running between Lanouli and Dhond will run to Poona only. The Down Train will leave Lanouli at 7-0 a.m., and arrive at Poona at 9-30 a.m. as at present. The Up Train will leave Poona at 7-0 p.m. instead of 5-15 p.m., and arrive at Lanouli at 9-30 p.m.

Fighth.—The Down Passenger Train now leaving Bombay at 4-30 p. m. for Karjat and the Up Passenger Train leaving Karjat at 6-30 a. m. and arriving at Kalyan at 8-20 a. m. will be discontinued.

Ninth.—The Down Passenger Train now leaving Bombay at 6-0 a. m., will leave at 7-0 a. m., and arrive at Jabalpur at 5-15 p. m. instead of at 4-15 p. m. the following day.

Tenth.—The Up Passenger Train now leaving Jabalpur at 9-30, a. m. will leave at 10-30 a. m., and arrive in Bombay at 9-40 p. m. on the following day.

Eleventh.—The present 8-30 a.m. Down Passenger Train to Nagpur will start at 1-0 p.m. and reach Bhusawal at 5-0 a.m. on the following morning.

In connection with this Train a new Passenger Train will leave Bhusawal at 6-50 a.m. and arrive at Nagpur at 8-0 p.m. on the same day.

Twelfth.—The Mixed Trains now running between Nagpur and Bhusawal will be discontinued.

Thirteenth.—The Down passenger Train now leaving Bhusawal at 11-0 p.m. will leave at 10-45 p. m. and arrive at Nagpur at 10-30 the following morning.

Fourteenth.—The Up Passenger Train which now leaves Nagpur at 7-45 a. m. will start at 5-30 p. m. and reach Bhusawal at 6-0 a. m. the next day.

Fifteenth.—A Second Passenger Train will leave Nagpur at 6-35 a. m. and reach Bhusawal at 7-45 p. m. the same day.

The Up Passenger Train now leaving Bhusawal at 7-15 a. m. will be altered to run in connection with this Train. It will leave Bhusawal at 10-30 p. m. and arrive in Bombay at 2-15 p. m. on the following day.

Sixteenth.—The Up Mixed Train from Kasara will leave there at 6-30 a. m. instead of at 7-30 a. m. and reach Kalyan at 9-45 a. m. instead of 10-45 a. m. as at present.

Seventeenth.—The Local Train Service between Bombay and Kalyan will be revised and additional Trains run to Coorla and Tanna.

Eighteenth.—On and from Sunday the First of July next, only one Mixed Train will run over the Khamgaon State Railway instead of two as at present. It will leave Khamgaon at 8-45 a. m. and arrive at Jalamb at 9-30 a. m., leave Jalamb at 11-0 a. m. and arrive at Khamgaon at 11-45 a. m.

Nineteenth.—Tne Mixed Trains now running over the Dhond and Munmar and the Amraoti State Railways will be slightly altered so as to run in connection with the through Passenger Trains over the G. I. P. Line,

All other Train over the Great Indian Peninsula Railway and over the Bhopal State Railway will remain unaltered.

2. For other and consequent alterations, as well as for information as to Trains by which Horses and Carriages will be conveyed, and for further particulars, see the published Time Bill, dated the First of July 1883.

Any additional information can be obtained at the Stations or of the undersigned.

E. W. KEILY,
Acting General Traffic Manager.

Bombay, the twenty-second of June 1883.

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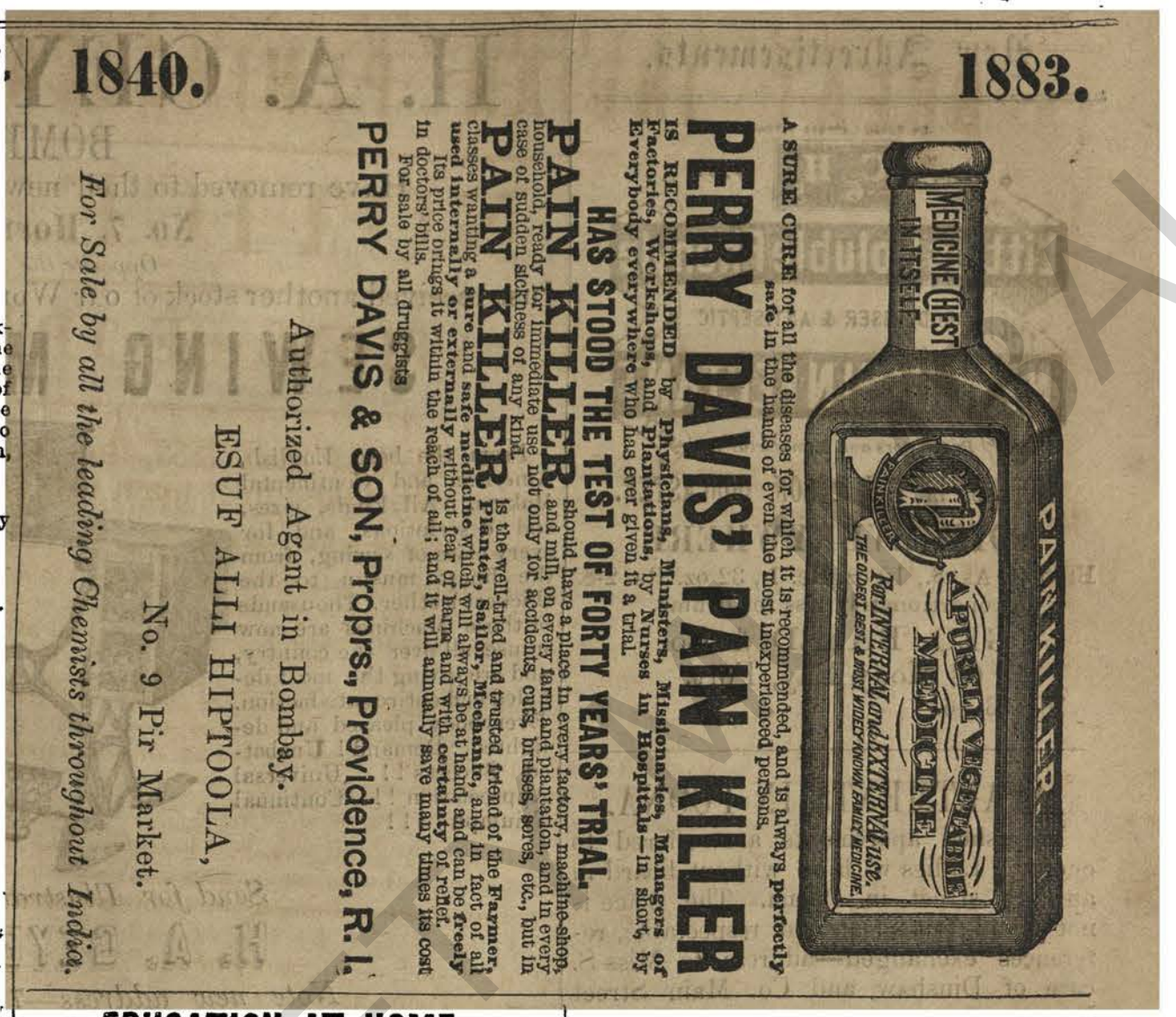
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T. H. HARRISON, M.C.P.
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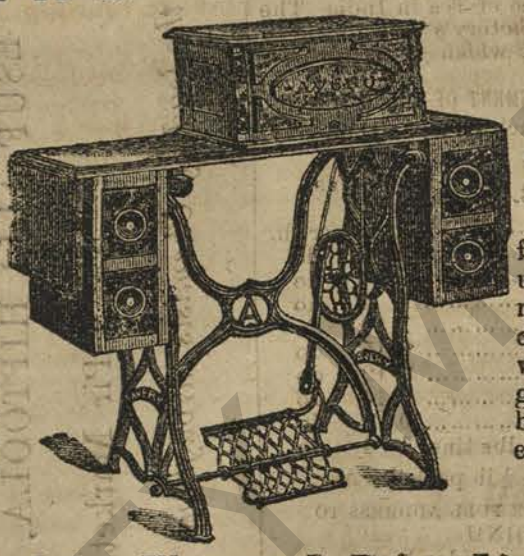

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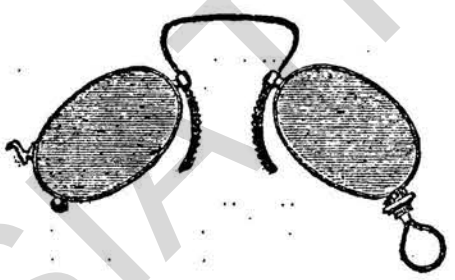

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